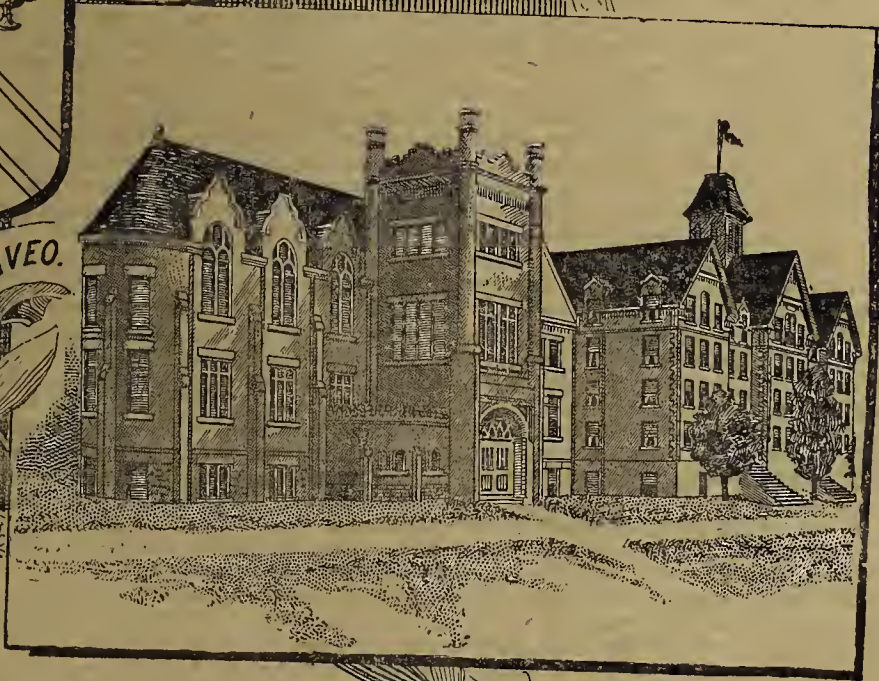


VOL. XI.

No. 2.

# THE ALBERT COLLEGE TIMES



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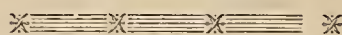
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# THE ALBERT COLLEGE TIMES

NIL SINE MAGNO VITA

LABORE DEDIT MORTALIBUS

VOL. XI.

BELLEVILLE, NOVEMBER, 1898.

No. 2.

## Albert College Times.

Published monthly during the College Year in the interests of the friends and students of Albert College.

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## EDITORIAL

When faltering darts of faintest ray,  
The fair young fore-runners of day,  
In brightening gleams of breaking light  
Begin to beckon lingering night  
To lift her tent from lake and lawn,  
And leave the land that longs for dawn.  
The feathered songster fully knows  
What fair advance this vanguard shows,  
Knows well, those pennons pale and few  
Precede a host of richer hue ;  
The lulled air lying calm and still,  
He lightly stirs with music's thrill.

The gleam is merged in glow of light,  
The glistening clouds seem thin and white :  
Then rays of gold resplendent rise,  
And richly tinge the restful skies ;  
The orange, rose and ruby blend,  
And still a brighter brilliance lend.  
Now soars the lark in circling flight,  
And seeks the giddy, airy height,  
As if on wing in wide expanse  
His warbled song he might enhance :  
His breast is bathed in sunshine gay,  
The burnished wing reflects the ray.

Nor rests on high the radiance bright,  
But wraps the mountain peaks in light,  
And tops the trees with tinge of fire,  
Then tones the shades from bush and brier.  
The night has fled ; and psalms of praise  
Ascend in countless cordant lays :  
The thickets seem to throb with songs  
Of thanksgiving from wakened throngs ;  
Their sweet notes swell in symphony,  
And sink in pleasing harmony.  
That morning hymn of praise is given  
The mighty Lord of earth and heaven.

If crescent morning's colors gay,  
Disclosing longed for light of day,  
Call forth in carol'd chords of praise  
The clear-voiced warblers' choral lays,  
Then Autumn's outpoured wealth untold,  
From her brown chalice chased in gold,  
The barns re-filled, till bending floors  
Scarce bear the weight of bounteous stores.  
And perfect health with plenty given,  
And placid rest of peace unriven,  
Claim man's most thankful melody,  
Majestic, soul-fraught psalmody.



THERE is considerable variety in the shades of sentiments awakened and in the nature of the emotional chords touched by the return of our national Thanksgiving day. There is a vast difference between the agitation aroused in the breast of the small boy, who makes it his business to manufacture sport out of all available material, and the devotional emotions that stir the heart of the devout man of ripe old age, whose bowed head is thinly covered with snowy locks. But whether the day is viewed from the standpoint of the former or from that of the latter, or from any position between these two extremes, it presents its pleasing features and is enjoyed by all in a greater or less degree.

During preceding days the small boys' anticipations afford him pleasure, for he knows that whatever duties may at other times hinder the full enjoyment of frolic, will then be suspended and an opportunity given to pursue pleasure without interruption—which, according to his conception, is more valuable than gold. Nor does he mar the happiness of the day by refusing anything agreeable that presents itself, but he spends the time in gratification and delight. His glowing countenance and gleeful spirit display his appreciation of the gifts he enjoys, and must, in the majority of cases, be accepted as his tribute of thanksgiving.

Nor is the day void of pleasure to the venerable old man, although his thanksgiving thoughts are of an entirely different nature. The festal time brings back to him sweet memories of bygone days. He recalls the pleasant scenes and recounts the merry incidents that clustered round many a Thanksgiving day of the past. His thoughts dwell on the forms and faces, whose appearance in the friendly circle gave such pleasure, and now so vividly recalled, when surroundings, similar to those of old, form a background for the picture of his mind. And he can even now remember the very words they spoke, their free wit and sparkling humor; and in fancy he seems to hear again the soft and friendly tones once so familiar to his ear.

But above all, he enjoys the opportunity of specially declaring his thankfulness for all the blessings of his life. With joy he lets his soul go out in solemn thanksgiving and praise, and, remembering the many mercies of the past, he feels assured of future providence.

Thus venerable old age and wanton youth may in a liberal measure enjoy the day; yet he who is neither too old to participate in the secular pleasantries of the hour, nor yet too young to grasp the import of true devotion and to feel his heart warmed by utterance of unfeigned thanks, occupies a position of superior advantage, where he has opportunity to draw from the two sources of delight. Thus also, the man who is neither tethered to narrow bigotry, which excludes the enjoyment of harmless pleasure, the hearty enjoyment of good gifts, nor yet is in the undeveloped state of spiritual infancy, wherein the soul is not conversant with its Maker, that man, who thus has power to fitly combine delight and devotion, alone enjoys the full measure of Thanksgiving cheer.

---

### *REAL EDUCATION.*

When the famous lighthouse, Pharos, was built, the architect was commanded to place the king's name upon it. He did so, but first cut his own name deep in the rock and covered it with cement. When the latter had hardened he placed on it the name of the king. The storms and billows at length wore this away, leaving the name of the architect permanently carved on the solid rock. There is about the same difference between the work of the superficial student and the real worker. One prepares merely for everyday work or for examinations. The other looks beyond examinations, and strives to attain an education in its truest and broadest sense. He looks forward to the time when he will have to grapple with the problems of life, and in the acquisition of knowledge he strives after that kind of development which in the years to come will be of greatest use to himself and those around him.



*CONCENTRATION IN STUDY.*

When Syracuse was invaded and the inhabitants scattered at the point of the sword, Archimedes was so completely engaged solving a problem, that when the soldiers broke into his room and demanded him to surrender, he calmly and politely requested them to wait until he had completed the problem. There may be a vast difference in the amount of attention given to our work when at study. The ability to concentrate one's mind entirely to one's studies is an acquirement which necessitates a good deal of care. Too often, even while in the midst of study, the student allows other thoughts to enter, it may be for only a moment, but the practice soon becomes a habit so fixed as to render close study next to impossible. The habit of reading with the thoughts on something else is a habit easily founded but hard to conquer. It is quite possible that here is to be found the explanation why some require such late hours to accomplish what others seem to get in much less time. The difference is more often in the habit of attention than in any difference of ability. Instances to show the great concentration of men of genius are very common as well as interesting, and often quite ludicrous. Sir Isaac Newton, it is said, would become so engrossed in his studies that he would frequently forget his meals, and the story of the French scientist, whose devotion to his work was so great that he forgot his wedding day, is well known. No doubt to some students the former instance may seem even more mysterious than the latter, but the lesson taught in all cases is, that close attention is essential to success.

*THE PHILOMATHIAN.*

In any institution which aims to prepare its students for public life, a great deal more is required than the literary training of the various departments. To become an effective speaker for platform, or pulpit, requires training, which a literary course will greatly assist, although in itself it would essentially fail in making a good speaker. The Philomathian is intended to supply, to some extent at least, the training,

in which the literary part is deficient. The lives of the world's greatest orators prove that natural ability may help, but careful, patient training is also invariably needed.

"The crowd attend the statesman's fiery mind  
That makes their destiny; but they do not trace  
Its struggle, or its long expectancy."

One of the difficulties in the way of young speakers is the great liability to acquire mannerisms, which are generally, to the speaker himself, difficult to discover, and even more difficult to correct. Hence there is great need of friendly criticism such as a good Philomathian should supply. Debates are of great use, as young speakers, when stimulated by the earnestness of debate, are more likely to be natural, and learn to evolve thought with greater rapidity—a habit very essential to a pleasing public speaker. The Philomathian may be made to assist in the training for public life in a variety of ways. We should go into such work with an earnestness of purpose that should keep us from allowing the trivialities and petty humorisms to entirely engross our attention, as is often the case. If we have some definite motive in view the greatest obstacle may be overcome. By inviting criticism, by carefully observing and noting the good qualities of others, we may discover our defects, and then singly, by repeated efforts, these defects may be corrected. With these aims in view our Philomathian should have a better attendance. Not only should the resident students seek to make this part of our Institution a feature of practical value, but the day students and all interested outside would be warmly welcomed in helping to make the Philomathian of a high standard. We should all seek to retain our youthfulness, and in so doing we must retain our cheerfulness and love of all innocent fun and amusement. Yet there is a danger of this development becoming too much one-sided. Frequently the audience becomes inattentive when a literary gem is being recited by the skilled elocutionist; but let the humorous be produced, often even a questionable selection, and what a change! We must learn to appreciate weighty material. Life is so short and books so abundant that we can

afford to read only the best. With definite noble aim in life, and unbounded earnestness to accomplish our aims, we are enabled to correct our defects and make the most of life: while at the same time we can have no greater safeguard against the snares and besetments of youth.

### CHEAP DEGREES.

*Editor of Albert College Times:—*

Dear Sir,—I have before me the announcements (if so they may be termed) of the Central University, No. 537 E. Vermont St., Indianapolis, Indiana, of which Albert Morlan is secretary, and Rev. Joseph Littell, Ph. D., is president, and the National University, No. 151 Throp St., Chicago, of which F. W. Harkins, LL. D., is president. This last named "Institute" was fairly well aired not long since by the Montreal Witness, and its announcement is much more extensive than that of the Central, naming about forty or fifty degrees; and it would appear as if any applicant with ordinary qualifications could procure, by payment of the fee, any Bachelors', Masters', or Doctors' degree.

These schools claim to be chartered, and each has a faculty composed apparently of able men, judging from the degrees they possess—but their residences are not mentioned in many instances, and it would appear to the ordinary observer that, as regards the secretary and president of the Central, they <sup>are</sup> were the *Faculty*. Strange to state is the fact that ministers should be at the head of such enterprises, or connected with the several faculties. We have been told that Rev. Joseph Littell, Ph. D., president of the Central, is a Presbyterian minister, and our informant is most reliable, and he also states that the Central was well exposed to public insight by Indianapolis newspapers.

The ease with which such degrees as B.A., M.A., LL.B., D.C.L., Ph.D., can be procured from the Central is really enticing, and there appears no wonder when a Bachelor's degree costs \$20 to \$25, Master's degree from \$35 to \$50, and the Doctor's degree from \$50 to \$75, that many Canadian ministers now attach such honored

letters to their names. The readers of this article, if any way inquisitive, can easily find out who possess such honors, and for the honor of the Methodist, Presbyterian, or any other church, we think such of their ministers who hold degrees from the schools named should be publicly censured. For the Rev. Doctor is becoming very common, and the M.A., B.A., LL.B., etc., minister whose *alma mater* is Central or National should be branded by the Church and society; for is there not an order of green goods and imposition in a measure connected with the assumption of such university titles? If such degrees are recognized by the Conferences, Synods, etc., there is not a minister in the land who cannot, if he has a five years' record as such and the necessary fee, be an M.A., Ph.D., or Rev. Dr., thus casting reproach on our universities and on education, and at the Doctor's degree which in the Anglican and Catholic churches is and has been for many centuries the highest distinction given, and which too is highly distinctive of some of our Methodist ministers who have been honored with it by recognized universities—Rev. Drs. Dewart, Carman, Sutherland, Withrow—are examples.

Another fact is that if such institutions, or universities as they are termed, are to continue our own duly chartered and established universities might well give up their degree conferring functions, and certainly will be scandalized.

The term or name university is badly enough misapplied and dishonored when applied by business colleges, and the doctor's degree is being equally debased by its bestowal by many money-making schools to dentists, vets., pedagogues, and pharmacists, but the Central and National will outrival the best multiform degree institution in existence, far superior to Toronto University or McGill.

It is also becoming to those who take an interest in educational movements to especially interest themselves in exposing the degree holders of such named institutions to justly deserved censure. Even if (as they claim) they state that an examination was held and other requirements have been fulfilled, there is so



much of the "green goods" character noticeable in the bestowal of such degrees that the most careless observer cannot fail to read between the lines, and the ordinary observer has noticed of late many ordinary ministers as possessors of such degrees as Ph.D., M.A., D.C.L., and with these are apparently bewildering their congregations with the profundity of their learning, which is naturally supposed to be a parcel of such university titles. Ph.D. is given in Canada by the Toronto University, and D.C.L. is given only by Trinity and McGill, and only the best scholars in law and the most eminent in the Anglican Church are given it by Trinity. Central and National appear, as you will notice in their announcements, to raise few restrictions in many instances as regards requirements except fees.

—DISCIPULUS.

Toronto, Nov. 10, 1898.

## LITERARY.

### Winter in Canada.

Nay, tell me not that with shivering fear,  
You shrink from the thought of wintering here;  
That the cold intense of our winter time,  
Is severe as that of Siberian clime;  
And if wishes could waft across the sea,  
To-night in your English home you would be.

Remember, no hedges there now are bright  
With verdure, or blossoms of hawthorn white;  
In damp sodden fields, or bare garden beds,  
No daisies or cowslips show their fair heads,  
Whilst cold chilly winds and skies of dark hue,  
Tell, in England, as elsewhere, 'tis winter, too.

In a graceful sleigh, drawn by spirited steed,  
You glide o'er the snow with lightning speed,  
Whilst from harness decked with silvery bells,  
In sweet showers the sound on the clear air swells,  
And the keen bracing breeze with rigor rife,  
Sends quick through your veins warm streams of life.

What! dare to rail at our snow storms? O why  
Not view them with poet's or artist's eye,  
Watch each pearly flake as it falls from above,  
Like snowy plumes from some spotless dove,  
Clothing all objects in ermine of air,  
Far purer than that which monarchs wear.

But tarry till spring on Canadian shore,  
You'll rail at our winters then no more.  
New health and fresh life through your veins shall glow,  
Spite of piercing winds, spite of ice and snow;  
And I'd venture to promise in truth, my friend,  
'Twill not be the last that with us you'll spend.

### From "L'Allegro."

"Haste thee, nymph, and bring with thee  
Jest, and youthful jollity,  
Quips and cranks and wanton wiles,  
Nods and becks and wreathed smiles,  
Such as hang on Hebe's cheek,  
And love to live in dimple sleek;  
Sport, that wrinkled Care derides,  
And Laughter holding both his sides."

### Wit and Humor.

"A little nonsense now and then,  
Is relished by the wisest men."

Wit consists chiefly in joining things by distant and fanciful relations, which surprise us because they are unexpected. It might be defined as that which we all see and know; one better apprehends it by acquaintance than by description.

Humor has justly been regarded as the finest perfection of poetic genius; it is the describing the ludicrous as it is in itself; wit is the exposing it, by comparing or contrasting it with something else. Humor is the growth of nature and accident; wit is the product of art and fancy. Humor, as is shown in books, is an imitation of the natural or acquired absurdities of mankind, or of the ludicrous in accident, situation and character: wit is the illustrating and heightening the sense of that absurdity by some sudden and unexpected likeness or opposition of one thing to another, which sets off the quality we laugh at or despise in a still more contemptible or striking point of view. Wit, as distinguished from poetry, is the imagination from that which is lofty and impressive, instead of producing a more intense admiration and exalted passion, as poetry does.

Wit is, in fact, a voluntary act of the mind, or exercise of the invention, showing the absurd and ludicrous consciously, whether in ourselves or another. Wit and humor appeal to our indolence, our vanity, our weakness and insensibility; serious and impassioned poetry appeals to our strength, our magnanimity, our virtue, and humanity. Anything is sufficient to heap contempt upon an object; even the bare suggestion of a mischievous allusion to what is improper dissolves the whole charm, and puts

an end to our admiration of the sublime or beautiful. Reading the finest passage in Milton's 'Paradise Lost' in a false tone, will make it seem insipid and absurd. The cavilling at a few slips of the pen, will embitter the pleasure, or alter our opinion of a whole work, and make us throw it down in disgust. Lear and the Fool are the sublimest instance of passion and wit united.

To understand or define the ludicrous, we must first know what the serious is. Now the serious is the habitual stress which the mind lays upon the expectation of a given order of events following one another with a certain regularity and weight of interest attached to them. When this stress is increased beyond its usual pitch of intensity, so as to overstrain the feelings by the violent opposition of good to bad, or of objects to our desires, it becomes the pathetic or tragical. The ludicrous, or comic, is the unexpected loosening or relaxing this stress below its usual pitch of intensity, by such an abrupt transposition of the order of our ideas, as taking the mind unawares, throws it off its guard, startles it into a lively sense of pleasure, and leaves no time nor inclination for painful reflections. "From the sublime to the ridiculous there is but one step."

To explain the nature of laughter and tears, is to account for the condition of human life; for it is in a manner compounded of these two! It is a tragedy or a comedy—sad or merry as it happens. The crimes and misfortunes that are inseparable from it, shock and wound the mind when they once seize upon it, and when the pressure can no longer be borne, seek relief in tears: the follies and absurdities that men commit, or the odd accidents that befall them, afford us amusement from the very rejection of these false claims upon our sympathy, and end in laughter,

The passion of laughter is nothing else but sudden glory arising from some sudden conception of some eminency in ourselves by comparison with the infirmity of others, or with

our own formerly. Mr. Hobbs says, when we hear a man laugh excessively, instead of saying he is very merry, we ought to tell him he is very proud. Everybody laughs at somebody that is in an inferior state of folly to himself. It was formerly the custom for every great house in England to keep a tame Fool, that the heir of the family have an opportunity of joking and diverting himself with his absurdities. For the same reason, idiots are still in request in most of the German courts, where there is not a Prince of any great magnificence, who has not two or three distinguished, undisputed fools in his retinue, upon whom the rest of the courtiers are always breaking their jests.

Accordingly every one diverts himself with some person or other that is below him in point of understanding, and triumphs in the superiority of his genius, whilst he has such objects of derision before his eyes.

"Thus one fool lolls his tongue at another,  
And shakes his empty noddle at his brother."

You cannot force people to laugh: you cannot give a reason why they should laugh: they must do so of their own accord, or not at all. As we laugh from a spontaneous impulse, we laugh the more at any restraint upon it. We laugh at a thing merely because we ought not, and if we think we must not, this makes our temptation to laugh the greater; for by endeavoring to keep the obnoxious image out of sight, it comes upon us more irresistably and repeatedly; and the inclination to indulge our mirth, the longer it is held back, collects its force, and breaks out the more violently in peals of laughter.

Anyone must be ignorant or thoughtless, who is surprised at everything he sees; or wonderfully conceited, who expects everything to conform to his standard of propriety. To be struck with incongruity in whatever comes before us, does not argue great comprehension or refinement of perception, but rather a flippancy of mind and temper, which prevents the individual from connecting any two ideas steadily or consistently together. People who are always



laughing, at length go to the other extreme. Similarly an affection of wit hardens the heart. A perpetual succession of good things puts an end to common discourse. Wit is the salt of conversation, not the food. Although it may be the flower of the imagination, it is a burden when it talks too long; and is a dangerous weapon, even to the possessor, if he knows not how to use it discreetly.

Lastly, there is a wit of sense and observation, which consists in the acute illustration of good sense and practical wisdom, by means of some far-fetched conceit or quaint imagery. The matter is sense, but the form is wit. Thus in

“’Tis with our judgments as our watches, none  
Go just alike; yet each believes his own”—

the lines are witty, rather than poetical.

There is a source of comic humor which has been but little touched by the critics—not the infliction of casual pain, but the pursuit of uncertain pleasure and idle gallantry.

It is a common mistake, however, to suppose that parodies degrade, or imply a stigma on the subject; on the contrary, they in general imply something serious or sacred in the originals.

In considering some of the most prominent authors in this light, the superiority of Shakespeare's natural genius for comedy cannot be better shown than by a comparison between his comic characters and those of Ben Jonson. The style of the latter is as dry, literal, and meagre, as Shakespeare's is exuberant, liberal, and unrestrained. The one labors hard, lashes himself up, and produces little pleasure with all his fidelity and tenaciousness of purpose: the other, without exerting himself or thinking about his success, performs wonders.

“Does mad and fantastic execution,  
Engaging and redeeming of himself,  
With such a careless force and forceless care,  
As if that luck, in very spite of cunning,  
Bade him win all.”

The most triumphant record of the talents and character of Jonson is to be found in Boswell's life of him. The man was superior to the author. When he threw aside his pen, he

became not only learned and thoughtful, but witty, humorous, and natural. There are as many smart repartees, profound remarks, and keen invective to be found in Boswell's “inventory of all he said,” as are recorded of any celebrated man.

Among our novelists, Don Quixote de la Mancha presents something more stately, more romantic, and at the same time more real to the imagination than any other hero upon record. “Gil Blas” has next to “Don Quixote,” been more generally read and admired than any other novel; and in one sense, deservedly so: the author is a describer of manners, and not of character.

People wonder why there are comparatively so few good modern comedies. It is because so many excellent comedies have been written, that there are none written at present. Comedy naturally wears itself out, for men, seeing their most striking peculiarities, learn either to avoid or conceal them. The most spirited era of our comic drama was that which reflected the conversation, tone and manners of the profligate, but witty, age of Charles II.

The comedies of Steele were the first that were written expressly with a view not to imitate the manners, but to reform the morals of the age. Hoadley, Colman and Garrick are excellent examples of writers of the middle style of comedy. Sheridan has been justly called “a dramatic star of the first magnitude”; among the comic writers of the last century, he “shines like Hesperus among the lesser lights,” his principal dramas being “School for Scandal,” “The Rivals,” “The Duenna,” and “The Critic.” The two immortal farce-writers, the authors of the “Mayor of Garratt,” and the “Agreeable Surprise,” should not be forgotten. If Foote has been called our English Aristophanes, O'Keeffe might well be called our English Moliere. In light, careless laughter, and pleasant exaggerations of the humorous, we have had no equal to him.

## Missionary and Religious.

### Saved, "But."

I am saved, but is self-buried !  
Is my one, my only aim,  
Just to honor Christ, my Saviour,  
Just to glorify His name !

I am saved, but is my home life  
What the Lord would have it be ?  
Is it seen in every action  
Jesus has control of me ?

I am saved, but am I doing  
Everything that I can do,  
That the dying souls around me  
May be brought to Jesus, too ?

I am saved, but am I willing  
All to leave and follow Thee ?  
If Thou call'st, can I answer,  
"Here am I, send me, send me" ?

### How to Bring Others to Christ.

There are certain general conditions, the fulfilment of which is absolutely essential to real success in bringing others to Christ.

These conditions are few and simple, and such as any one can meet.

1st. We must be thoroughly converted ourselves. See what Jesus said to Peter: Luke 22, 31-32. He was in no position to help his brethren until he himself had turned to God with a full purpose of heart. If we would bring others to Christ we must turn away from all sin and worldliness with our whole hearts, yielding to Jesus the absolute lordship over our thoughts, purposes and actions. If there is any direction in which we are seeking to have our own way and not letting Him have His own way in our lives, our power will be crippled and men lost that we might have saved,

2nd. We must have a love for souls. If we have no love for souls, our efforts are mechanical and powerless. We may know how to approach men and what to say to them, but there will be no power in what we say and it will not touch the heart. But if, like Paul, we have "great heaviness and unceasing pain in our hearts" for the unsaved, there will be an earnestness in our tone and manner that will impress the most careless. And if we have a love for souls we

will be on the constant watch for opportunities of pointing them to Christ.

Some one may say, How can I get this love for souls? This question is easily answered. First of all, a love for souls, like every other grace of Christian character, is the work of the Holy Spirit. If then we are conscious that we do not have that love for souls that we should have, the first thing to do is to go to God and humbly confess this lack in our lives and ask Him by His Holy Spirit to supply that which we need. He will do it if we trust Him.—I. John 5, 14-15. Phil. 4, 19. In the second place Christ had an intense love for souls: Matt. 23 37, Luke 19, 10, and intimate and constant companionship with Him will impart to our lives this grace. In the third place, feelings are the outcome of thoughts. If we desire any given feeling in our lives we should dwell upon the thoughts which are adapted to produce that feeling. Then let us think of the worth of a soul, and if not saved, the terrible condition of that soul.

3rd. We must have a working knowledge of the Bible. The word of God is the sword of the Spirit: Eph. 6, 17. It is the instrument God uses to convict of sin, to reveal Christ, and to regenerate men. If we would work together with God, the Bible is the instrument upon which we must rely and which we must use in bringing others to Christ. We must know how to use the Bible so as (1) to show men the need of a Saviour, (2) to show them Jesus as the Saviour they need, (3) to show them how to make this Saviour their Saviour, (4) to meet the difficulties that stand in the way of their accepting Christ.

4th. We must pray much. Solid work in soul-winning must be accompanied by prayer at every step. (1) We must pray God to lead us to the right persons. God does not intend that we speak to every one we meet, but if we trust Him He will guide us to the ones he intends us to speak to, and much will be accomplished—(Acts 8, 29). (2) We must pray God to show us just what to say to those to whom He leads us. (3) We must pray God to give power to that which he has given us to say. We need not



only a message from God, but power from God to send the message home. (4) We must pray God to carry on the work after our work has come to an end; we should definitely commit the case to God in prayer. By praying more we will not work any less and will accomplish vastly more.

5th. We must be baptized with the Holy Ghost. "Ye shall receive power after that the Holy Ghost is come upon you," said Jesus to His disciples after having given them the great commission to go out and bring men to Himself. The supreme condition of soul-winning power is the same to-day. "After that the Holy Ghost is come upon you."

### Secret Prayer.

Prayer, both public and private, is essential to Christian development. And while we may not all be able to offer prayer in public in an available manner, we can all go to our loving Heavenly Father in secret prayer. There are many advantages in secret prayer, and special promise is made in the Bible concerning it. Matt. vi. 6, "When thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

Christ does not forbid us praying in public, but insists on private devotion, and enforces this with one of the most gracious promises found in Holy Scripture. Christ is our pattern, our model, and we know when he had a great work to perform, or when his soul was burdened, He would go away to some solitary place and there pour out His soul to God in secret prayer, even spending whole nights in prayer that He might be better able to do what God gave Him to do.

To those who offer prayer in public there may come a temptation to make a show of words, and while it is right and proper to clothe our prayers in suitable words for the purpose of leading the thoughts and minds of those present in suitable supplication, we need to be very guarded lest we lose the true spirit of prayer and drift off into formality. But in secret prayer there is no such danger. It is indeed well to

use words in secret prayer, but they need not be chosen in reference to their effect on others. When dealing with God alone there is freedom. The earnest soul going to God in silence needs not consider the form of words in which his prayer is clothed, but simply communing with his Maker as friend with friend, knowing that only the ear of the Father, whose heart is full of sympathy, can hear. Such a condition is most favorable to effectual prayer and spiritual culture.

Secret prayer is needed to keep the heart in tune for public worship, and a few minutes of private devotion before going to the place of public worship will make it much easier to resist the temptations and overcome the distracting influences of the place and hour; the mind is strengthened by communion with the Holy One; the heart throbs with heavenly impulses, and is inspired by close contact with the Almighty, and he needs not to wait for the spirit of prayer, for it is already upon him.

Then, again, in private prayer mention can be made of things that would not be expedient to mention in public. One may pray for his enemies in a general way in the presence of others, but he cannot with propriety mention names or dwell on important particulars. It certainly brings great spiritual blessings when sincere prayer is offered for an enemy. He may be vile and desperately wicked, and his ways very disgusting to us, but when we in our closets bear him before a throne of grace we do him a favor and receive rich blessings to ourselves. It requires great grace to love those who have deeply wronged us, but prayer is the language of love, and not until we can pray for our enemies truly and sincerely can we win them to the Lord Jesus Christ. This is a work for the closet, and not for the public eye or ear.

### The Development and Present Status of Missionary Work in China.

If I were to enter fully upon the development of mission work in China, I should have to give a historical review of the different elements at work there and the time that each has worked

in China. I purpose to give you rather an idea of what the situation is to-day.

I want to say first of all what, as far as the Chinese Emperor is concerned, the situation of missionary work is. You doubtless know of the beautiful copy of the New Testament which a number of Christian Chinese women and lady missionaries sent to the Empress Dowager. As far as the matter of conversions is concerned, certainly we cannot report that the Cæsar himself has been converted, but some of his household have been. As to the feeling of the Emperor as revealed through his agents, we may safely say that a great change is coming over the Chinese officials. But a great deal depends on the agent's individuality. He may take matters largely into his own hands. I take it we can see the Emperor's will to some extent in the various edicts issued from time to time. We have heard recently that even in Hunan there have been proclamations sent down to the mandarins which were favorable to Christianity, but it is stated on very good authority that at the same time that these proclamations were sent to the magistrates there was a secret message sent down to them from the Emperor himself, telling the official that inasmuch as he was in a tight place he had to send down these other proclamations, but that they were not his real feelings in the matter.

Another point worthy of notice is the change in the attitude of Chinese officials toward the missionaries. They are looking to them for help in their educational enterprises. There is an increased demand for western literature, especially scientific books. It is a very noteworthy fact that the Chinese are now taking the translations of missionaries on many subjects and publishing them at their own expense, yet they studiously avoid every reference to Christianity. It shows how these men are anxious to gather the fruits of Christianity without having the tree. They distrust the foreign government representatives because they wish to use them as tools; they know the missionaries are honest and have no schemes to carry out through them.

Let us proceed then from the official to the people. There is a Chinese proverb which says, "As the wind blows upon the grass, so it is blown." The people are the grass and the officials are the wind, and as the wind blows on the grass the grass inclines whichever way the wind is blowing. As to the feeling of the people generally, I think that what might be said of one locality would not be true of the whole empire. There are certain districts where the feeling towards Christianity is better than it used to be; there are other districts, again, where the old feeling seems to be just as strong as it ever was. Taking the country as a whole the missionaries are meeting with less opposition than ever before.

The new translation of the Bible, which is now in progress in three different forms of the written language, is a very encouraging feature. Then there is the Young Men's Christian Association, which is attracting a great deal of attention just now. Christianity is making its impression on public opinion. Take foot-binding as an illustration. The heathen have on their own account been issuing tracts against foot-binding. The cruelty has been practised upon myriads of girls without the Confucian conscience being at all stirred up. There is nothing in the Chinese classics that would lead them to do away with it, but Christianity has come, and in this respect alone its influence has been great. The very fact that the heathen consciences in this matter have been stirred up is significant. In the province of Hunan there is a Chinese graduate who has composed a long treatise against foot-binding, which is evidently having considerable effect upon the people of that province.

So, in a general way, the situation of missions in China to-day is more hopeful than it ever has been before.

(Continued in next issue.)

Work requires more than time, it requires force. That is why it doesn't pay to work Sundays. What is gained in time is more than lost in force.—Alex. McKenzie.



## LOCAL AND ATHLETIC.

### PHILOMATHIAN SOCIETY.

Instead of their regular Moek Parliament the Philomathian Society held a Moek Trial in Massey Hall under their auspices.

The trial was a great success, both from a financial point of view, and from the manner in which the characters were taken.

The case for trial was a breach of promise suit, Sweetlove versus Landseer. Considering the short time for rehearsal, the boys did well. M. Bogart made a charming young lady, while some of the jurors were very funny. Mr. F. E. O'Flynn's orchestra rendered several selections in their usual fine style. Much credit is due this gentleman for the hearty manner with which he assisted the boys. The cast of characters were as follows:

Judge—J. Doolittle.

Sheriff—R. G. Pritchard.

Policeemen—A. W. Clarke, S. Kruger.

Clerk of Court—Chas. L. Farrer.

Crier—F. S. O'Kell.

Plaintiff—M. Bogart.

Defendant—S. M. Anglin.

Lawyers for Plaintiff—D. E. Johnston, J. C. Caskey.

Lawyers for Defense—W. H. Shackel, S. A. Kemp.

Rev. Jacob Sweetlove, witness for Plaintiff—Geo. D. Robinson.

Mrs. Jacob Sweetlove, witness for Plaintiff—W. G. Rothwell.

Johnny Sweetlove, witness for Plaintiff—E. M. Gladney.

Mr. William Neeker, defendant's hired man, witness for defendant—A. C. Sweetnam.

Jurors—Tommy Atkins (Dude), H. C. Gibson; John Cloverblossom (Farmer), P. G. L. Huyek; John Robinson Crusoe (Deaf man), J. R. Laycock; Isaac Shylock (Jew), T. J. C. Tindle; Jaek Tar (Sailor), P. Vandervoort; Geo. Edward Tuckett (Agent), Geo. Reynolds; Peter Slow (Butcher),

W. J. London; Doctor Sproule, W. G. Hancock; Edward M. Rathbun (Lumberman), R. Maunders; Geo. Maekie (Hotel keeper), G. Hinds; Ignace Jan. Paderewski, J. C. Pomeroy; Patrick O'Hoolihan (Irishman), Geo. Brownlee; Monsieur Pare (Frenchman), Stillman; Obadiah Buzzard, E. DeLong; Rev. T. DeWitt Talmage, Geo. Grey.

### ALBERT COLLEGE MISSION BAND.

The regular monthly meeting of the Albert College Mission Band was held in the College Chapel on Sunday, Nov. 13th. The subject for discussion was "Women in Heathen Lands." Three very interesting and instructive papers on the women of different heathen countries were read—one by Miss Howard on "The Women of India," one by Miss A. Hudzins entitled "The Women of Japan," and another by Miss Lingham dealing with "The Women of Africa." The members of the Band sang a chorus "Keep Step with the Master." Miss Hollinrake sang "Let a Little Sunshine in" in a pleasing manner, after which the meeting was brought to a close.

Gibson seems to be taking a great interest in the Mo(u)ck trial.

Why does Tiny so often sing "The Soldiers of the Queen"?

A few evenings ago a rather noisy gathering on the first flat was interrupted by the patter of gentle footsteps in the hall. And now some one is glad that those footsteps were more gentle than they would have been earlier in the evening.

Puffer (practising phrenology)—Brownlee and Laycock will die about the same age.

L-ye-k—Let's die together.

P-r-y—What color will you dye?"

L-ye-k—White.

1st student—The papers have a great deal to say about infernal machines. What are they anyway?

2nd student (who rooms next the music room)—I think they must be pianos.

T-y—They say that S-e-tu-m was trying to eat his feather pillow last night.

B-o-nl-e—I thought he looked awfully down in the mouth this morning.

Prof. Doolittle (to commercial class)—If this note is presented to J. H. Little what must Little do? Not Do(o,little.

G-r-n—That's an awful pair of boots you have on L-y-o-k. I'd sell them if I were you.

L-y-o-k—I had them half-soled last week

K-p—Good morning, Maunders. You look sick this morning. I'm glad to see the ink well.

C-sk-y—I have an Italian watch.

H-rn-s (after examining it for about five minutes)—I don't see how you tell it is an Italian watch.

C-sk-y—If you look long enough you will see the day go (dago).

What made Pomeroy sneeze?

C-y—Why does Kemp go down town after four every night?

L-k—He Ca(ba)n't help it, you know.

L-u-n—P-y, your behind the times.

P-r-y—Yes. I have a weak back.

What geometrical figure does a strayed parrot resemble?

Ans.—A polly gone (polygon).

Loudon has (hops) for the brewery.

R-y-o-s—What are you putting butter in your tea for?

F-r-r—I was always taught that the strong should assist the weak.

Johnson has been taking lessons in puncturation. He is now recovering from a full stop.

Why should lazy students study the letter "P"?

Because it makes an ass (p)ass.

1st student—They say the doctor had to use a stomach pump on S—— after he swallowed that ten dollar bill.

2nd student—Yes. That's the first time I ever saw an X raise.

Will the young man who borrowed the step-ladder so that the tailore-s could take his measure for a dress to be used in the mock trial, kindly return the same to the owner, and oblige  
Amos Hardup.

#### A SAD WEEK.

The year had gloomily begun  
For Willie Weeks, a poor man's  
Sun.

He was beset with bill and dun  
And he had very little  
Mon.

"This cash," said he, "won't pay my dues,  
I've nothing here but ones and  
Tues."

A bright thought struck him and he said  
"She's rich—Miss Goldrocks I will  
Wed."

But when he paid his court to her,  
She lisped, but firmly said "No,  
Thur."

"Alas," said he, "then I must die."  
His soul went where they say souls  
Fri.

They found his gloves and coat and hat;  
The coroner upon them  
Sat.

#### FRESHETTES.

Horatius Claudius Gibson was reared in the thriving town of Napanee. By private study he gained his Part I Junior Matriculation last July. He is continuing his diligent work at Albert, and if he does not attend choir practice more than four or five nights in the week he will probably make his full matriculation next year.

He has a weakness for the fair sex, and judging from the number of changes he makes in his opposites, he is of a rather fickle disposition.

Although he is not the only etc., still Herb is not too bad.

Miltiades Aristagoras Parry comes from the sleepy little hamlet of Dunnville, one of the "rhubarbs" of Hamilton.

Of puns he has an inexhaustible fund and if you don't believe it, just ask Taylor. He is a hard working student, and has the reputation of



being a good hockey player. He carries on an extensive correspondence, both through the mail and by a system of telegraphy on the windows. In short, he is a "hot Tomollo." 

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Peter Gustavus Lucius Huyek is the worthy representative of the enterprising city of Selby. He has doffed his duck jacket and other agricultural apparel and donned a Prince Albert coat and white tie, and has come hither to study theology. His knowledge of college life is evidently less extensive than his experience in the herding of swine, nevertheless we predict for him a brilliant future in his profession. 

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Nebuchadnezzar Amaziah Puffer, who hails from the vicinity of "Batt Lake," in the County of Haliburton, has proved to be an evergreen shrub of the latest variety. His notoriety as a phrenologist, mind reader and hypnotist, together with his valuable experience as a country schoolmaster has caused him to suffer materially from that peculiar malady, medically termed "swelled knot," for the relief of which he has found his way to our halls of learning. He is a hard worker, and although he has not yet joined the faltering ranks of the theologues, we extend encouragement to him in his efforts, and predict for him "noble" achievements in the future. 

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Georgibus Edwardibus Reynolds hails from the village of Winchester. He realizes that he is yet a freshman. He is a sport and we are often aroused by the sound of his cork leg dance.

He used to spend his time hunting, going to husking bees and clerking in a general store, but being imbued with a desire for a further education, entered Albert to pursue his studies for an M. D. 

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Stillman Alemaeonidae Kemp was born in that wonderful county of Prince Edward, to which he so often refers. He graduated from the Carrying Place school and for some time attended Trenton High School, after which he taught for some years in the public schools.

Since returning from Rochester where he has resided for some time, he has thought some of entering the grocery and general merchandise business, but has decided better and is now an

aspirant for the Methodist ministry. He has never been married(?)

Alemaeonidae is a very diligent student and may be found at meal time in the dining hall. We predict for him a prosperous career. S. A. is a member of the Toadtown Wheeling Club. 

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To Albert from Southampton came a pale faced, fair haired lad known and honored in the world at large as Mr. Josiah Cornelius Pomeroy. By parental persuasion he has consented to honor Albert with his presence this year.

He is probably the most schooled lad of his year, and having spent two years at Victoria with stars in his crown, he comes to Albert "knowing it all" to take up honor work in Mathematics.

Being well versed in all social, political, commercial and, in fact, all questions, he is considered by the boys as a prophetic prodigy, and is consulted as an oracle in all foreign and home affairs from a war crisis to a dog fight. His predictions and expositions, of course, are always exact.

If his endeavors to do justice to college pudding, porridge, pie and pork are an indication of his capacity for work his success is assured. 

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The hero of the sketch, Mr. Edward Blake Denyke Harns, was born in the fair county of Prince Edward, one and a half miles from the city of Allisonville. As he played about among the vineclad hills and sunny vales he grew very rapidly, and so did his ambition. He has had a very strong desire to be a farmer, but at present he has a stronger one to be a Methodist preacher. The clockwork of his system of study is liable to get out of gear, so that some nights he studies all night, at other times none at all. It might be well to mention that Blake is not married yet. 

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#### ANOTHER WIN FOR ALBERT.

On Saturday, Oct. 29th, the Albert College Football Team defeated a team from the D. & D. Institute in a very exciting game by a score of 1—0.

In the first half the Mates claimed a score, but a member of their team fouled Hawkins by

pushing him through the goal with his hands and the score was not allowed.

In the second half Loudon, who played an exceptionally good game, secured the ball on a pass from Wallace and scored. The remainder of the play was very close, but did not result in any further scoring.

P-t-d—A girl in England jilted a fellow and on his way over to America, he noticed that the ring which she had returned was still in his pocket. Not wishing to have anything that would remind him of her, he threw the ring into the sea. A few days afterward, while fishing in New York harbor, he caught a fish. When he opened the fish what do you suppose he found?

Miss G-d-r—The ring, of course.

P-t-d—No, a fish bone.

## PERSONALS.

Mr. Maunders is convalescent from his week's illness.

Hattie Howard had dinner at the college recently.

Miss Winter spent Sunday with her parents at Wicklow.

Miss Hollinrake visited Mrs. (Rev.) Wilmot at Wallbridge.

Mr. C. W. Nerden, of Colborne, called on his sister recently.

Miss Minnie Faulkner is attending the Stirling High School.

Rev. Mr. Puffer, of Maynooth, visited his brother last week.

Misses Cole and Deacon, of Brockville, are the guests of Mrs. Dingle.

Miss Sadie Stephenson is teaching at Stouffville with good success.

Mrs. Valteau, of Massassaga, visited her sister one Saturday this month.

Mr. A. E. Lang, of Victoria University, called on Saturday, Nov. 12th.

Mr. and Miss Soule, of Santa Rosa, California, are visiting Mrs. Hudgins.

Mr. R. S. Brett is in West Belleville, viewing property, so says Dame Rumor.

Mr. Bogart was home at Napanee to be present at the marriage of his sister.

Mr. W. Badgley, of Thurlow, called on his cousin, Miss Howard, a few days ago.

Miss Ada Ward has been called to mourn the death of her father. We offer sympathy.

Misses Winter and Buell spent a Sabbath at Rednersville, the guests of Rev. W. J. and Mrs. Young.

Mr. D. E. Johnston had a fall from his bicycle, which injured him badly, but he is now nearly recovered.

Hodder Wilson is still patiently suffering from the effects of the injury received a year and a half ago.

Misses Robinson and Stanton had an outing, spending one Sunday at the home of Miss Florence White.

Messrs Clayton and Anson Moorhouse are engaged in Evangelistic services in the western part of the province.

Mr. L. S. Wight is junior preacher on the Cannifton Circuit, so that we frequently greet him within our halls.

Mr. Fred. Beatty, of Toronto, called on his return from Kingston to Toronto. He still attends the School of Science.

Mr. James Waugh spent a week among his college chums, previous to his marriage. He is opening a store in Hillsdale.

Mr. Loudon received an injury on Hallowe'en, an old rusty nail finding its way deeply into his instep. He is again at work.

Professor, Mrs. Dingle and Guy, Professor Faull and Miss Gardiner spent a very pleasant evening at the Cannifton parsonage.

The "Times" offers heartfelt sympathy to Miss Kingston, who has been obliged to give up her studies because of the death of her guardian.

We were pleasantly surprised the other day by a call from Dr. F. C. Stephenson, of Toronto,



who still maintains his warm interest in College affairs.

Rev. Dr. George, Principal of the Congregational College at Montreal, called Nov. 12th, on his way to Toronto. He is still interested in our welfare.

A number of students attended the Intercollegiate Missionary Convention held at Queen's College, Kingston. Among others were Messrs. Aylesworth, Rothwell, Hancock, O'Kell, Clare and Stillman.

### EXCHANGE.

The Anchor this month gives us a very interesting essay on Thomas Babington Macaulay. He is a man of fine talents as well as noble sentiments—a man in whom we seek in vain for the misfortunes, the melancholy moods, the fits of feverish passion, the outbursts of alternating hope and despair, enthralling the minds of so many literary men of his race and country. "As a poet, essayist and historian he has gained for himself a high place in the rank of English writers."

In McMaster's we notice an article on Canadian poetry and poets. Charles G. Douglas Roberts is held to be our greatest poet. "The chief part of his poetry is founded on his love of nature. He is a worshipper of nature and nature's God. All her moods are alike beautiful to him." "A second quality in Roberts' poetry is its patriotism. He has love for his country, pure and deep and strong, a love full of hope for a glorious future." His sonnet on Reckoning is one that should be treasured."

"What matter that the sad city sleeps,  
Sodden with dull dreams, ill at ease, and snow  
Still falling, chokes the swollen drains! I know  
That even with sun and summer, not less creeps  
My spirit through gloom, nor ever gains the steeps  
Where Peace sits, inaccessible, yearned for so.  
Well have I learned that from my heart my woe  
Starts—that as my own hand hath sown it reaps.  
I have had my measure of achievement, won  
Most I have striven for, and at last remains  
This one thing certain only, that who gains  
Success hath gained it at too sore a cost  
If, in his triumph hour, his heart have lost  
Youth and found the sorrow of age begun."

We are glad to have among our exchanges The High School Record, published monthly by the pupils of Buenos Aires English High School. We notice that our old friend of Albert, Mr. G. M. L. Brown, is business manager. The paper is published partly in Spanish, partly in English and partly in French, thus giving us an idea of the constituency of the school. Its motto is  
"The World hath not yet journeyed to its end,  
And he who helps it onward is its friend."

We are always pleased to see The Silent Worker, published at Trenton, N.J., by the New Jersey State School for deaf mutes. The October number contains a description of the early home of Washington. "The World's Deaf in 1897" shows the state of education for mutes throughout the world.

In place of The Student Volunteer we greet The Intercollegian. The first number contains articles by J. G. Shurman, John R. Mott, Robert E. Speer and R. P. Wilder.

Our old friend The Canadian Mute is always welcome. Its pages are brightened by several portraits of instructors and graduates of institutions for the deaf and dumb.

There is a book who runs may read,  
Which heavenly truth imparts,  
And all the lore its scholars need  
Pure eyes and Christian hearts.  
The works of God, above, below,  
Within us and around,  
Are pages in that book to show  
How God Himself is found.

Have we not all, amid life's petty strife,  
Some pure ideal of a noble life  
That once seemed possible? Did we not hear  
The flutter of its wings, and feel it near  
And just within our reach? It was, and yet  
We lost it in this daily jar and fret,  
And now live idle in a vain regret;  
But still our place is kept, and it will wait,  
Ready for us to fill it soon or late.

We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most  
lives  
Who thinks most, feels the noblest, acts the best.

Religion is the best armor a man can have,  
but it is the worst cloak.—Bunyan.

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